



FORTH

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In This Issue

Bishop DeWolfe Tells of Long Island's Negro Work • A Close-up of Vassar's First Woman President • The Episcopal Church Invades Rural Missouri • Church in India: A New Map • Prayer for Peace.

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JULY-AUGUST, 1946

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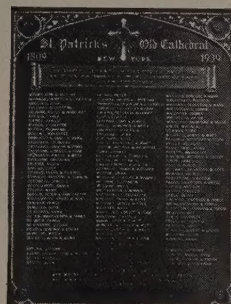
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Three Lions

FORTH COVER. This little girl of India with her sheaf of wheat is of particular importance in a world where today nearly half a billion people face starvation. The Church has had a part in the betterment of India's agriculture and other aspects of Indian life. Some of these will be considered in the coming year's study, about which more is told on pages 16-17.

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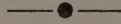
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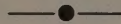


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JULY-
AUGUST

FORTH

1946

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FORTH--- THE SPIRIT OF MISSIONS

FORTH—July-August, 1946



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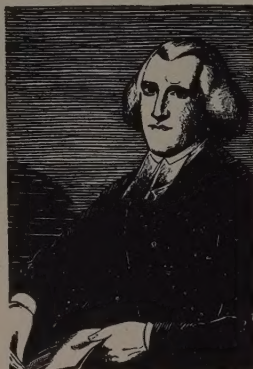
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Turning the Pages

KEEN-EYED farmers among our readers took great delight in telling the Editor that the farmer on the striking May cover was riding a rake and not a plow. They are all too right! Some of them also expressed the hope that the Magazine would have more about the Church's rural ministry in its pages. This month one of the leading articles (page 8) is about the Town and Country Institute begun last year in Missouri and continuing this summer there and in other rural areas.

Mrs. E. R. Kellersberger who writes of her visit at Palo Seco (page 14) is accompanying her husband, the general secretary of the American Mission to Lepers, on a worldwide tour of leper colonies. This tour which began in Mexico extended through colonies in Central and South America, thence to the eastern hemisphere. It is hoped that Mrs. Kellersberger will write of her impressions of St. Timothy's Hospital, Cape Mount, Liberia, which was included in their itinerary.

Another impression of the Church's work overseas is contributed by a recent Groton graduate who, during his service in the Armed Forces, was stationed in the Philippine Islands and there came to know the Rt. Rev. Norman S. Binsted and his colleagues. His impressions (page 15) are typical of many young servicemen who saw the Church overseas for the first time during the recent war.

Miss Joan Littlefield who contributes the article (page 20) on concerts in Church is on the staff of British Information Services in London. Mrs. Mary M. Lago was introduced to our readers through the article, The New Missionary, in the June issue (page 7). In similar vein she continues this month to discuss the missionary teacher (page 18) and in succeeding issues will write of other urgent vocational opportunities which are open to young people in the Church today.

The Editor recently accepted his election as a member of the Board of Directors of Youth Consultation Service of the Diocese of New York. Readers of FORTH are familiar with this Church social work agency through articles which appeared in recent issues.

GIFT for a BOY

Like any American child, this Korean boy enjoys gifts. And like all children he probably places more value on his little toy than he does on the more precious things of life. Parents usually see that their kiddies are given food and shelter, education and religious training.

The American Mission to Lepers, through cooperation with 25 mission boards, does for many children what their parents can't do because they are victims of leprosy. This little fellow, and hundreds of other boys and girls, have been saved from a life of misery—of pain and shame, of hunger and humiliation.

Their parents, too, are being cared for—given home life and medical care and, best of all, being led into the eternal truths of the Christian message, into fellowship with the Christ.

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CHURCHMEN In the NEWS

"**M**AN or woman, we want a mature person with proven administrative ability, and one who will continue the college's emphasis on spiritual values," said Vassar College when it began looking for a president to succeed its retiring Henry Noble MacCracken. In the eighty-five years since the Poughkeepsie brewer, Matthew Vassar, founded it, the college has been under the leadership of men; a deeply imbedded tradition in higher educational circles. Vassar conducted a long and arduous search, considering more than two hundred candidates. Perhaps, in naming unanimously Miss Sarah Gibson Blanding as its new president, the college bore in mind the words of its founder that "woman has received from her Creator the same intellectual constitution as man." But more probably, the abilities of Miss Blanding herself spoke the words of persuasion.

Sarah Blanding brings to the presidency of Vassar College a freshness and charm as well as a broad view of education, a wise understanding of people, and a well-balanced judgment. Her administrative abilities have been shown by her many years as Dean of Women at the University of Kentucky, and since 1941 as Dean of the College of Home Economics at Cornell University.

Vassar College equally sought spiritual qualities in its president. Miss Blanding, an Episcopalian, has exhibited in her work a broad interest in the things of the spirit. At Cornell she served on the diocesan advisory committee to the college worker, the Rev. Gerald O'Grady, and was a communicant of St. John's Church, Ithaca. A college education, she believes, must interest the student in understanding himself and in learning to depend on his own resources, and it must support and uphold the spiritual strength fostered by the Church. "Young people are in need of a spiritual rejuvenation," she says. "In the aftermath of a catastrophic war and the worst depression in history, they are confused and searching for a faith. The

Continued on page 26



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THE MOST DESIRED THING ON EARTH

VISITORS to Valley Forge this summer and in the months ahead will receive a copy of the Prayer for Peace reproduced on this page. This is part of a concerted effort centering in the Washington Memorial Chapel at Valley Forge to do away with war. In a recent broadcast, the Rev. John Robbins Hart said, "The first great chapter in the history of Valley Forge has been written about the establishment of liberty. The second chapter will be written about the establishment of world peace." On the reverse of the card containing the Prayer for Peace is this statement:

PEACE—*permanent* peace—is today the most desired thing on earth. To bring about such a peace, we have fought two world wars with staggering loss of human lives. To establish such a peace, we have tried every device known to and planned by man. ¶ Nevertheless, permanent peace is still but a vague dream. Nations, victorious or crushed, remain suspicious of each other. What is wrong? Why has man failed? What is needed? ¶ On the battlefield, in the fox-hole, on the sea and in the air, it has been proved that the greatest force in the world is the power of prayer—a faith in God. We cannot attain peace through plans made by man

The Risen Christ by Kady B. Faulkner, of the University of Nebraska Art Department, is the new altarpiece of St. Mary's Church, Mitchell, Nebraska. The painting, 4' x 6', done in egg-oil tempera, shows the impact of the Resurrection on succeeding generations of Christians. It is Christ risen today as well as historically. The Apostles on the hill and the people of the Middle Ages, in the middle ground, join with the people of today in praise and thanksgiving.

FORTH—July-August, 1946

Almighty God

FATHER OF ALL MEN

to Thee we raise thankful hearts
for deliverance from forces of evil
and we pray for peace for all time.

Deliver us also, we beseech Thee, from
the greater danger of ourselves.

Have mercy upon us in the
present desolation of the world.

Awaken us each one
to a sense of our responsibility
in saving the world from ruin.

Open our eyes and minds and hearts
to the desperate plight of millions.
Arouse us from indifference into action.

Let none of us fail to give his utmost in
sympathy, understanding, thought and effort
that our children unto all generations
may live in a world free from
jealousy, selfishness and fear.

Fulfill in us and through us
Thy glorious intention that Thy peace,
Thy love and Thy justice may enter into
the regeneration of the world.

alone; we can realize it only by *working* for peace, fortified and strengthened through prayer, made powerful through an undying faith in the Universal and Omnipotent God. When everyone of every nation, of every race, of every creed—each in his own language—prays daily for strength and guidance in doing his share for that desired goal, universal and permanent peace will become a reality. ¶ "Whatsoever ye shall ask, believing, ye shall receive." Together with the other millions of the earth, let us pray!

It is hoped that FORTH family will be among the growing company who pray regularly for the peace of the world.



Pioneer Mother overlooks Lexington, Mo.



On this 320-acre farm missionaries learn to meet needs of country parishioners.

Modern Crusaders

COUNTRYFOLK RESPOND TO W

ANY wandering urbanite, preferably an Easterner, who inadvertently strays this summer to the rolling hills and forested lakes of Western Missouri finds a surprise awaiting him. On any one of the busy street corners, the old village squares, he encounters a group of active men and women surrounded by an interested crowd. They are singing lustily to the accompaniment of an agile accordion. They are speaking their minds and hearts, telling those who listen what has prompted them to give their lives to Christ, what Christianity has to offer to every individual in the middle of the twentieth century. Everyone is having a wonderful time!

On inquiry, the group turns out to be a company of rural missionaries, come, oddly enough, mostly from urban areas, and still more oddly, from the Episcopal Church, long forgotten in these parts. They have come to tell the people of the midwestern towns that the Church has something for them, has not forgotten them, welcomes them into its worldwide fellowship. As they spread this message, they find that they can learn as much as they teach.

This group of enthusiastic workers is the nucleus of an experiment in rural work, the National Town-Country Church Institute, which, now in its second year, has spread from Western Missouri to North Carolina and other areas. For many years, all organized

Church bodies gradually lost ground in rural areas, particularly in the Corn Belt. In this area of plenty, there came "a famine in the land . . . of hearing the words of the Lord." A preponderantly urban Church stands in danger of losing touch with the heart of the country, of losing sight of the basic elements of its task. In the spring of 1945, the National Council, through its Division of Domestic Missions, joined forces with the Dioceses of Western Missouri and Kansas to explore how the Church could best serve these rural folk who are the backbone of the nation, make religion once more real to them.

The answer seemed to lie in the training of fine rural Church leadership. Around this goal the Town-Country Church Institute was planned, not merely to investigate the place of the Church in rural areas, but even more, to develop supervised field work for theological students and women in training for Church work. Under this program, about thirty students are chosen to be initiated into the unique character of the rural ministry, and the opportunities of this long-forgotten field. They are guided by experienced rural workers, priests, women workers, and consulting specialists.

Western Missouri is a most favorable setting for this new venture. It



Seminarians lead trailer vacation school.

is fine farm and cattle land, many of whose farmers have had either vocational school or college training in agriculture, while others, especially those along the Missouri River, less privileged, have suffered defeat at the hands of nature. Vast numbers have never been reached by the Episcopal Church, and the religious work of all groups is at low ebb. In support of the work, Park College, in Parkville, Mo., nine miles northwest of Kansas City, gives one of its dormitories to



Town-Country Institute members with W. A. Cochel, farm donor, second from left.

de Rural Missouri

PREACHING AND HYMN SINGING



Silent churches re-open to the Gospel.

house the members of the Institute. Best of all, Roanridge, a 320-acre demonstration farm four miles away, has been given to the Institute by Mr. and Mrs. W. A. Cochel as a laboratory and base of operations, where students are introduced to agriculture and farm family life, the better to understand the problems of their parishioners. Each student works on the farm for at least one week during the summer.

The pattern for the work, full of new ventures in rural ministry, was

developed last summer. Students and leaders met in the middle of June at Grace and Holy Trinity Cathedral, Kansas City, for orientation. Together they considered the problems of the country minister, from weather conditions to his struggles with a mimeograph machine. After this preparation they moved to their first community, Lexington, Mo., for two weeks of work. The director had already arrived to meet the leaders and the local clergy of each town to explain the purpose of the Institute, and, their desire that everyone participate, regardless of Church interest or affiliation. The Sunday of their arrival, to explain further their plans, the workers spoke in all non-Roman churches in town.

Monday morning, bright and early, plans went into action. Daily Vacation Church or Bible Schools were started for four different age groups. Nearly three hundred children, one-quarter of whom were Negro, came every weekday for two weeks to study Bible stories through books, slides, and film strips, and after the lesson to try their skill at handicrafts. Adult education was initiated, a teacher training class for local Church leaders, a lecture on farm problems to be followed by a discussion panel of the local citizens, and other timely activities. Films, advertised as "sermons in the modern man-



Rural priests seek out the unchurched.

ner," were shown regularly. One of the very popular ones was *We, too, Receive*.

Considerable stress was laid on healthy community recreation. Talent shows were held to which the missionaries contributed music and a magic show, and local talent anything from an old-style elocution piece to a double quartet. There were parties for young people. After two weeks in Lexington, Bible school commencements were held, farewells were said and the missionaries moved on.

In this manner, the Town-Country Church Institute operates. Last summer, it reached twenty-five communities, most of them smaller than Lexington. Sometimes the group divides, staying only a few days in a community. Each setting demands a new plan, and the students learn to adjust on an instant's notice to the local situation. In one town, a scarlet fever epidemic caused all classes to be held outside, and a student teacher who had counted on an attentive group clustered around a small table had to compete with the beauty of the summer countryside.

Services of all kinds are held, Prayer Book as well as street preaching. Farmers respond wholeheartedly to evangelistic services of a revival nature. Occasionally special services are held, perhaps outside, one a Ceremony of the Soil, which dramatizes the meaning of stewardship and the

Continued on next page

Modern Crusaders---continued from page 9



The Town-Country Church Institute touches upon every corner of rural life.

responsibility of guarding carefully the gifts of the earth. Between services there is pastoral work, and religious surveys of the vicinity.

Everywhere the workers go, the response is enthusiastic. The Lexington Bible School last summer was the largest school ever held by the churches of that town. Visual education draws great groups. Adult education and forums arouse tremendous interest, especially those concerning local problems such as lack of recreational facilities for young people, consumer and producer coöperatives, fertilizer and hybrids. No less heated debate, however, follows talks on Church matters, international relations, world peace. Informal posters and leaflets announce coming events, and the crowd seems to gather from nowhere.

One big educational step was made last summer in the matter of race relations. Although white and Negro Bible schools convened separately, the teacher training group was interracial, and whites and Negroes attended recreation evenings together, taking the floor for dancing at separate times. The Institute tries always to respect community tradition in matters of this sort, without compromising basic Christian principles.

The Town-Country Church Institute touches every corner of rural life, and finds this the secret of rural ministry. As a part of religion come education, recreation, and general service,

proving that religion embraces the whole of life and is not to be relegated to Sunday. The rural workers witness to the fact that this kind of Church is possible, community centered, caring about the total welfare of every man and his family, capable of helping him think out his problems. It is a real missionary task.

In the summer of 1945, the Town-Country Church Institute reached in a variety of ways 2,502 adults and 585 children in twenty-five communities. The success of the work, even despite the mistakes unavoidable in pioneering, was described by a newspaper editor who had been thanked for his daily front-page story. "Don't thank me! We thank you. You Institute folks have done more to awaken this community religiously than anything else that has happened here in the twenty years I have been editor of this paper."

In the summer of 1946, now that the ground has been broken, even more can be accomplished. But the work of a long-range program, if it is to be a sound one, must be developed slowly. The students of the Institute, wherever they are, must learn the hard way what it means to clean a chicken, spray cattle, and bale hay as a part of their understanding of the rural scene. After such training, they will truly be able to act as an informed nucleus in the Church. With such firsthand experience, they will be able to face alertly and constructively one of the biggest problems in the Church today, the rural ministry.

LET US PRAY

FOR THE CHURCH IN INDIA

O GOD, who hast promised that they shall come from the East and from the West and sit down in thy Kingdom, we remember before thee the vast multitudes of India. Bless her leaders, guide her patriots, heal her divisions, and lead thy Church into unity, peace, and power; through Jesus Christ our Lord. *Amen.*

LET US PRAY

¶ *For new missionaries*, men and women, who will give their lives to the Church in Liberia: that in hospital, in school, and in Church life there may be strong reinforcements in aid of the Bishop and his hard-pressed fellow workers.

¶ *For the Church in Southern Brazil* where only five of the forty-two clergy are missionaries from the United States: that with steadfast fidelity and increased devotion its leaders may show forth the clearness and excellency of thy holy Word and all its members may manifest in their lives the Truth that makes men free.

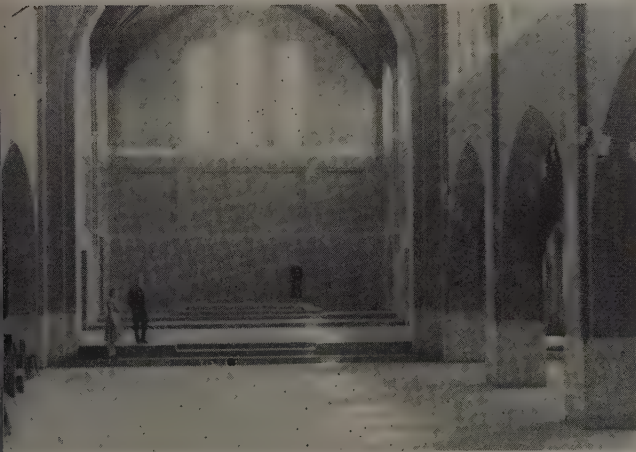
¶ *For the lepers* throughout the world: that He whose touch of compassion once brought them healing may inspire His followers to continue His saving work.



China's youth smiles again and junks idle on the peaceful canal (*above*) in front of the Church of the Holy Cross, Wusih. A Chinese soldier (*right*) guards the entrance to the church compound before the recent withdrawal of Japanese troops.



Church Regains Holy Cross, Wusih



The altar of the Church of the Holy Cross (*above*) was stripped by the Japanese, who left only a few chairs behind. Chinese soldiers (*below*) stand on the site of the bell tower, destroyed in the early days of the occupation.



The exterior of the Church of the Holy Cross (*above*) as it is today after years of enemy occupation of Wusih. The once-lovely chapel of the catechist school (*below*) was stripped completely and left an ugly shell, littered with refuse.



Church Befr

SEVEN PARISHES AD



Bishop DeWolfe burns the mortgage of St. Augustine's, Brooklyn, one of seven Negro churches currently being enlarged and strengthened on Long Island.

Greene Navy Yard area of Brooklyn, and two large concentrations in Queens. There is hardly a community in the diocese where there are no Negroes.

To meet this situation, Long Island has been working hard at the expansion and stabilization of the seven existing Negro congregations. In one case, that of St. Philip's, Brooklyn, this has meant the moving of the congregation to another site. In others there has been improvement of the buildings, and in one the paying off of a mortgage. In addition, two new Negro missions have been taken into the diocesan family. All these works are in areas where almost all the residents are Negroes. The emphasis has been upon helping the units to help themselves so that their sense of integrity and participation has not been diminished. Little has been done for them, but much has been done with them, in support of their own plans and efforts.

There have always been a few predominantly white parishes with a noticeable number of Negroes. They are in urban areas and have served their residents regardless of racial back-

By the Rt. Rev.
JAMES P. DeWOLFE, D.D.
Bishop of Long Island

With the assistance of Mrs. Muriel S. Webb, executive secretary of the Long Island Department of Christian Social Relations, and the Rev. Gordon C. Graham, editor of *Tidings*, diocesan magazine.

TWO hundred thousand Negroes make their home within the Diocese of Long Island. About half of this number have come here within the past ten or twelve years. The large majority are Protestant and a considerable number are Episcopalians. The largest concentration is 65,000 who are resident in the Bedford-Stuyvesant area of Brooklyn. There are about forty thousand in the Fort



Daily Vacation School is but one of many activities provided for young people of St. Barnabas', Brooklyn, in Long Island's expanding Negro program.

ds Long Island Negroes

ANS TO NEEDS OF GROWING POPULATION

ground. The diocese hopes for further development of this trend, so that as segregation of racial groups diminishes, its end hastened by the development of large housing projects and anti-discriminatory legislation, all parishes may reflect the color of their own communities.

Two outstanding examples of interracial parishes have been created during the past year. St. George's, Brooklyn, located in an area where Negroes are coming in large numbers, is encouraging them to participate. Three Negroes have been elected to the vestry. The women play a large part in the work of the Auxiliary and the people of the parish work in harmony under the rector, the Rev. Horace Clute. St. Michael's, Brooklyn, which has been revitalized by the diocesan department of missions after a dormant period of several years, now has a vicar, the Rev. Victor A. Menard. This congregation is located near the Navy Yard area. A large defense population of all races and nationalities, and an almost total lack of local religious centers offered a challenge which had to be met. An outstanding program has been developed in the

fields of religious education and total community service. Here the Church has taken the lead in marshalling social and civic forces to serve an area full of the dangers of overcrowding, racial tension, and shifting population. Here eight or nine hundred children, who have never before experienced either healthy religious or community life, have been given a start toward Church and social citizenship. We believe in this form of interchurch coöperation. It is the only true basis of unity.

Into this picture the diocese now injected a new force in the form of St. Michael's Church. It is located far enough from the existing centers for the interchurch program to serve a different portion of the population. In addition to its own church functions, however, it will serve as an extension center for the coöperative program. With the aid of the diocesan department of Christian social relations, it has already undertaken the community camp placement program for six hundred children. Serving with Mr. Menard will be the lay brothers of the working Order of St. Joseph, who have an interracial membership.

Hopes are high for this effort toward brotherhood.

The congregation of St. Philip's Church moved to its new location almost two years ago. The parish, under the rectorship of the Rev. John Milton Coleman, recently appointed the first Negro ever to serve on the Board of Higher Education of New York City, has grown so that it overflowed its small building. Not far away in the Bedford-Stuyvesant area was the Church of the Good Shepherd with a fine church and a modern parish house but with a rapidly diminishing white congregation. After a widespread financial campaign, St. Philip's became able to purchase these more adequate buildings and move into them. The Stuyvesant section is now largely Negro and the service facilities were most inadequate for an increased population with decreased income and opportunity. Mr. Coleman and the vestry, aware of community need and the strategic location of St. Philip's parish house, were anxious to make it a center of neighborhood life.

It soon became clear that the parish could not afford to run such a program independently. Through the department of Christian social relations, therefore, they offered the use of the building to a group of community agencies for their services. These agencies represented recreational and group work, personal service, and vocational

Continued on page 25



Two interracial parishes have developed in Brooklyn during the past year, giving men, women, and children of both races



a chance to coöperate in the parish life, working together in the vestry, the Woman's Auxiliary, choir, and Church school.



Patients and staff at the Palo Seco leprosarium forget all cares and deck themselves in carnival finery for their annual festival of music and laughter.

AARON'S ROD BUDS FOR PANAMA LEPERS

By JULIA LAKE KELLERSBERGER

PALO SECO in the Panama Canal Zone is a modern example of Aaron's rod that budded. Palo Seco means a *dry twig*, but when we visited the United States Government Leprosarium we discovered that, through the ministry of Dr. and Mrs. Ezra Hurwitz, of the Rt. Rev. R. Heber Gooden and his archdeacon, the Ven. A. F. Nightengale, and other devoted workers there who loved the patients as personal friends, the dry twig had blossomed into a beautiful tropical flower.

God had planted that dry twig in the most ideal setting imaginable for a colony of people sick with leprosy. There are no fences, save the sea and the mountains; no limitations of space except by natural barriers and national boundaries. There are five hundred acres of fertile soil sloping toward the ocean, with a magnificent view of the

bay. The colony is on the South American side of the Canal, and before the war could be reached only by launch. Now there is a good road.

During our stay in Panama, we were the house guests of Bishop and Mrs. Gooden. We went with Bishop Gooden to Palo Seco to worship with the patients. There is no separate building set apart for a chapel, but the basement of one of the dormitories had been transformed into a very usable place of worship. There on the side of the hill, surrounded by coconut palms, massive mango trees, and tropical flowers, we had a beautiful and impressive Communion service with those whom Christ commanded us to heal.

One beautiful story is connected with this chapel. The Dean of a great Episcopal Cathedral in the East lost his voice from nervous strain and over-

work. His doctor ordered him to Panama for a complete change and freedom from responsibility. He was not supposed to speak, even in a whisper, but only to write what he wished to express. Never before had he worshipped among parishioners who were all sick with the saddest of all diseases, so when he visited Palo Seco his heart was deeply touched. All the congregation had a smile upon their faces and they all tried to sing, although their affliction affected the vocal chords and made their voices hoarse. The Dean had heard many beautifully trained choirs in many magnificent cathedrals, but never before had he seen a congregation all singing under such difficulties and yet with so much joy in song. He himself loved music and before he realized what he was doing he picked up a hymnal and began to sing with them. His voice rang out strong and true as of old. It had come back to him in the forgetfulness of self and in seeking to serve those who were so much less fortunate than he.

Palo Seco is indeed a place of song in the midst of sorrow. We visited the patients in their sickrooms, on their hospital beds, and in the recreation hall. We had come to help them but they were helping us by their friendliness, their grateful spirit, and their patience in much suffering. We met a particular "pal" of the Bishop's who had insisted on coming to the chapel to worship, though he was in a dying condition. With tender care they dressed him and with difficulty they put his shoes upon his crippled feet and aided him to reach the chapel. All thought that this would be his last Communion. But after "Old Man Thompson" received Holy Communion that day, he became much better and has continued better.

Probably ten million victims of this most ancient disease are still unloved, uncared for, and forgotten. Not many can sing in the midst of sorrow as at Palo Seco. Not many friends have turned a dry twig into a blossoming rod as have the sympathetic doctor and his wife, and the good Bishop and his archdeacon. Possibly three per cent of the victims of leprosy have been touched in any way by the healing ministry of the Great Physician. There is a great task ahead.

WAS with the 544th Engineer Boat and Shore Regiment when it moved to Manila on March 10, 1945, to unload Liberty ships, the same role we had played in various beachheads in New Guinea and the Lingayen Gulf landing. From the internees, some of them Episcopal missionaries, whom I visited at Santo Tomas University, I first learned about the Episcopal Church in the Philippines. I did not even know it was large enough to require a bishop.

The internees inspired me to go by St. Luke's Hospital, where Bishop Norman S. Binsted was living, and to introduce myself to the Rev. Harry Burke who took me in to meet the Bishop. Talking to him, I began to realize how extensive the Church's activities were in that far-off corner of the world, and how much work was still being done during the war.

Though Manila had only been liberated three weeks before, the Bishop had organized four congregations, two Chinese, one Filipino, and one made up of American servicemen. St. Luke's Hospital and the attached nursing school were also operating in spite of many difficulties.

One Sunday after service, the two Chinese congregations, one Cantonese and the other Amoyese, combined to give a party for servicemen. After serving some Chinese food and tea, they sang for us a number of folk songs and, at my request, the Chinese National Anthem. Then they asked us



While stationed in Manila Mr. Hall (*above*) spent his free time studying the work of the Church in the Islands.



James Hall entered Manila with the 544th Engineer Boat and Shore Regiment after unloading Liberty ships on various beachheads in New Guinea and Lingayen Gulf.

CHURCH IS FORCE AMID RUINS

By JAMES H. HALL

to sing some popular American piece, and we sang, "I've been working on the railroad."

The student nurses, a fine group of carefully selected girls, also gave us a party. They dressed in native costumes and did a number of folk dances. St. Luke's, I learned, was one of but two nursing schools still in operation. I heard of several graduates who had served with the forces on Bataan and with the guerrillas during the occupation. The Bishop read me a letter from one who was then working in a military hospital near the front lines. In commenting, he said that her father and grandfather had been headhunters, as casually as he might have told me that she had come from a long line of lawyers.

Bishop Binsted considered the Army part of his responsibility. Besides the regular services he conducted for the men, he went out of his way to meet as many as he could. Twice while I was there, he went to units to confirm men. For one service he flew in an Army transport plane to Mindanao to

confirm a group of Australians; the other he conducted for one sailor on a naval ship in Manila Bay. When we moved out in July, 1945, he was negotiating for the use of a nearby building which he was going to make into a service club. I was very touched that he remembered my parents at the service on their twenty-fifth wedding anniversary, and wrote my mother a congratulatory note. In all these ways, he and Dr. Burke were carrying on while the rest of the missionaries were being sent home, so that when the time came to reconstruct and expand, they would be back and ready.

I cannot explain how deeply I was impressed by the work being done by the Church in the Philippines. Even with the destruction, the Church remained a dynamic force working for humanity. The Government and private enterprise can rebuild the physical damage; in comparison, that is relatively minor. I feel that it is only the Christian Church that can restore the morals and dignity of a devastated country.

INDIA ON THRESHOLD OF A NEW ERA LOOKS TO THE CHURCH

"IN accordance with the promises already made to my Indian peoples, my government will do their utmost to promote, in conjunction with the leaders of Indian opinion, an early realization of self-government in India." These words were used by the King of England in addressing the new Parliament in August, 1945. The promises referred to have to do with British policy in India. Since 1917, the basis of this policy has been gradual self-government.

For many in America or in any land where independence is the accepted way of life, it is difficult to see why the process, in India, should take so long when all parties concerned desire the same goal. The recognition of self-rule for India as a desirable goal grew out of a world war. A second world war may have speeded up the process. Both wars were fought for the freeing of peoples.

Freedom from British rule alone will not, of itself, free Indians. The situation is much too complicated for that. India's needs are better expressed through the four freedoms. Known to many only as a land of mystery, India presents extremes in contrast. Even the G.I.'s stationed in India seem to have had little opportunity or desire to come to know the country any better than they did from across the sea. A poll taken of a sampling of service personnel shows that the majority think in terms of poverty, disease, filth, and unpronounceable names. Few of them met cultured, educated Indians and the language remained a barrier even for those with a long term of service.

For others India is a storybook place of great beauty, fabulous wealth, and a dash of magic. It lacks reality but the mystery is most intriguing; not unlike the Arabian Nights stories.

One-fifth of the world's population lives in India in a country that is smaller than the United States. There are eleven main languages in use by ten million people each, accounting for five-sixths of the total population. Language therefore creates one of the barriers to unity. Add to this the high percentage of illiteracy and some of the complication becomes evident.

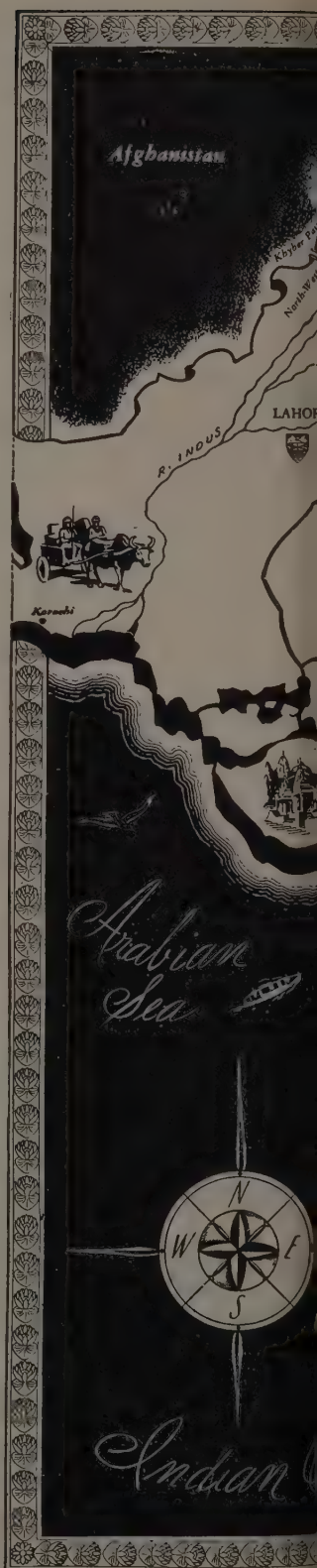
Another barrier to unity is created by religion. Two-thirds of the population are Hindus. This means a large majority live under the rigid system of five castes with their many subdivisions. Ninety million Indians are Mohammedans claiming affiliation with a world religion. The rest of the population is divided into a number of smaller religious groups including more than six million Christians.

A third barrier may be put in brief form as lack of development. India is a land of villages and therefore of agriculture. There are few large cities and towns. The machine age in which we live has not reached into this village life although a plane may fly overhead or a steam locomotive travel just a mile away. Badly in need of water, India is served by 13½ million wells. The frequent famines could be prevented by the use of better agricultural methods. The life span of the Indian which was 27 years, while 62 years in the United States, could be lengthened with the stamping out of disease and the use of modern medical knowledge. The introduction of home industries is helping to relieve the extreme poverty for many, while the development of natural resources will assure India a place in the world market.

In this complex picture the question of self-rule is not quickly determined. The Hindus, being a majority, claim the right to rule. The Mohammedans are asking for Pakistan, a Mohammedan State. They do not wish to be ruled by the Hindus. Apart from these two groups, there are more than ninety million under the rule of Indian princes who, in most cases, want the British to remain in India.

As in China, it has repeatedly been said that the influence of the Christian group is out of proportion to its size. In this complex and troubled picture, Christianity is making its mark. In the Christian fellowship, caste differences disappear, women are brought out of *pardah*; the worth of the individual is learned. The Christian Church has brought better health, better schools, better ways of livelihood to the poverty-stricken.

Of major interest to American Churchmen is the work of the Church of India,





Burma, and Ceylon. Especially as it has developed in the Diocese of Dornakal. There under the leadership of the late Bishop Azariah, an experiment in Church unity was brought into being. This may be the very example India needs. A unity must be found in order that self-government may be established. The Church builds that unity on Christian principles and by so doing, may guide the destiny of a nation with a long and rich past, over the threshold into a new era.

The story of the life and work of this Indian Church is told in an extraordinarily readable new pamphlet, *The Lotus Blooms In India** (price 25 cents). The vivid text is supplemented with dynamic pictures, graphic maps and an annotated reading list. It is an indispensable pamphlet for the current study.

The extent of the Church of India, Burma, and Ceylon is shown in the new, large wall-sized map (price 50 cents) reproduced on this page. The original is in full color.

For the leader, Audria Bandy Gray's guide, *The Churchman Looks at India** (price 25 cents) offers many interesting and stimulating suggestions for the conducting of both discussion groups and program meetings. Other new materials include:

*India at the Threshold** by L. Winifred Bryce (price 60 cents), the basic book recommended for reading and study, pictures the India of today, traces the Christian influence and accomplishments, and forecasts the developments to come.

Our Country is India by young Indians and their leaders, compiled by Rebecca Wells Loeffler, (price 60 cents) interprets the thinking of modern Indian youth and presents striking accounts of action on the part of youth groups deeply concerned about meeting present needs and building a new India.

*Restless India** by Lawrence K. Rosinger (price 35 cents), a recent Headline book of the Foreign Policy Association, contains much basic information simply told on the country and people of India, modern industry and city life, how India is governed, and the steps toward independence, together with many pictographs and charts.

The materials starred are included in a special India Packet available from the National Council at \$1. The Packet plus the map, a \$1.95 value, is offered at a special price of \$1.35. Individual items are available at the prices noted.



Helen Turnbull (*seated, left*), director of Windham House, helps train girls for missionary service (*above*) as at St. Anne's

Missionary Teachers

UNLIMITED OPPORTUNITY EXISTS

By MARY M. LAGO

MISSIONARY teaching is different! In the broadest sense, every missionary is a teacher, and the classroom may be a clinic in China, a church in the Southern mountains, or a rehabilitation center in the Philippines. The lesson is always the same; a better life makes better people, and better people make a better world.

More specifically, teaching of the desk-and-blackboard variety has always been at the heart of the Church's work in the world. When a new mission was begun, the cross was scarcely steadied atop the church before the foundations of the schoolhouse had been laid. And long before the building was finished, the missionary was holding classes under the nearest tree.

Missionary teaching is different because it is an incomparable incentive

to the teacher to do her best work. Something new and terribly important is added when you know that if your pupils don't like your teaching, they can't just transfer to the next school down the road. There isn't any next school!

It is different because your job does not end when the pupils leave the classroom, but continues through every waking hour. You are the only one there to help them carry over their book learning into the activities of their daily lives. Missionaries were following the gospel of functional education long before we—or they—ever heard of it!

It is different because you have very close and special relations with the families of your pupils. These duties cannot be disposed of at the monthly meeting of a P.T.A. but must parallel the training of the young people. The effectiveness of your work increases many fold when the parents of your pupils understand and sympathize with your aims. And whether you

planned it that way or not, there you are, an adult education expert!

Last, but by no means least, missionary teaching is different because it pays such bountiful returns, not in cash, perhaps, but in knowledge that you have helped where no help would otherwise have been given.

The missionary teacher has been much influenced by the Age of Higher Professional Standards, also known as the Machine, or Atomic, Age. Time was when a sweet girl graduate (we mean high school, not college!) could take the examination for a teacher's certificate. If she passed, she put up her hair, let down her skirts and became a full-fledged schoolmarm. But as the march of technology proceeded, education also became quite technical and abounded in new theories, techniques, and devices. As competition in the employment market was increased by the new technology, more of the students began to want more education. So the teacher went back to school to keep up with her profession



Mission, El Paso, Texas. Work in church overseas (*above*) as with these tiny citizens



of Anking is outlined and described for the Windham House girls by such eminent authorities as Dr. Francis C. M. Wei (*above*), president of Central China College in Wuchang.

eed Imagination and Pluck

A JOB THAT IS EXCITINGLY DIFFERENT

and has been doing just that ever since. Today it is usually taken for granted that a teacher is a college graduate.

Now, missionaries are practical people who keep up with what's new and make use of what's good. The new ideas and higher educational standards were examined, sorted out and adapted for use in Christian schools both at home and abroad. The longer Church-sponsored education was continued, the farther up the educational ladder went the mission schools. Where ten years before the urgent need had been for little beyond readin', writin', and 'rithmetic, increasing numbers of young people achieved college training and came to take their places alongside the teachers of the Church in bringing education to the disadvantaged areas of the world.

All Christian teaching was soon affected by the crescendo of educational standards. Religious education and work among college students became specialized professional fields in

their own right. New skills were gleaned among the psychologists, the vocational counselors, the sociologists, and a host of others. "Training" had at last come close to Noah Webster's idea of it as "an exercise or practice to gain skill, endurance or facility." And we amend that to read: *any* exercise or practice.

Lingering over afternoon tea, a group at Windham House, New York, recently discussed this whole question of training. More appropriate place for such a discussion and more up-to-date and down-to-earth knowledge on the subject would be hard to find. Windham House, one of those gracious old town houses found only in New York, shelters the national graduate training center of the Episcopal Church. Here live the young women who are preparing for careers in the Church and those who are getting an educational "refuelling" for careers already begun. Over there sits a student of social work and beside her a young woman who will sail in a few months

to teach in China. Nearby is a prospective college worker. And here is a worker of considerable experience in America's rural areas.

As the teacups and cookies went around, someone asked what added attractions might be considered useful in the training of a Christian worker. That did it. The suggestions came thick and fast.

"The person going to a foreign field to teach," said Helen Boyle, kindergarten expert of Japan and the Philippines and late of Santo Tomas Internment Camp, "should have some teaching experience here in America. You get an assurance from having taught here first which is much longer in coming if you meet your first class in a strange land. Why, I taught American children for the first time at Santo Tomas! All in all, it's a great mistake to be in such a rush to get to your field that you don't take time to prepare properly. If you really have what it takes, you aren't in danger of losing your enthusiasm."

"I needed a good course in theology," said Elizabeth Brown, religious worker in Horse Creek Valley, South Carolina, an area of textile manufacture and mill villages. "I do everything from preaching to preparing classes for confirmation. Although my work is sometimes very simple in

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Within this war-scarred church English music lovers discover a new beauty.



Every seat is taken at St. Bartholomew's for the Thursday evening concerts of cham-

ber music, choir and organ, whether the program be traditional or modern.

Londoners Flock to Church Concerts

MUSIC GAINS NEW POPULARITY IN ANCIENT SETTING

CONVINCED that it is fitting for all beautiful things to have a place in religion, and that to listen to fine music in an ancient and holy place is uplifting to the soul, the young rector of London's oldest parish church has given English music lovers a new experience and added something to the life of the city which, like the National Gallery lunch hour concerts, may grow into something far beyond its immediate aim.

The church is the 823-year-old Priory Church of St. Bartholomew the Great in Smithfield, built in Norman style, acoustically perfect. The rector, still in his early thirties, is the Rev. Newell E. Wallbank, himself a Doctor of Music. With the coöperation of his organist, Nicholas Choveaux, recently demobilized, he planned a series of Thursday evening concerts of chamber music, song, organ, and choir, with both secular and sacred music. Selections covered a period of about four hundred years, ranging from Byrd to Britten, but with at least

By JOAN LITTLEFIELD

one modern work by a British composer included in each program.

The public response has been enthusiastic and immediate; there are no empty seats, even when, as on one occasion, the program consisted entirely of modern music. The audience includes city typists and businessmen, musicians, soldiers, lovers of the Church and those eager to hear music in a new setting; there is no applause. The atmosphere is charged with a sense of the past. Here under these noble, rounded arches, where music has resounded throughout the centuries, Bach and Byrd and Purcell take on an added grandeur; and the moderns reveal their own full nobility.

The modern works so far performed include E. J. Moeran's song cycle of poems by James Joyce; Herbert Howells' *Elegy* for viola, string quartet, and string orchestra; Benjamin Brit-

ten's *Festival Te Deum* and his cantata, *Rejoice in the Lamb*; Edmund Rubbra's Motet, *The Revival*, and Lennox Berkeley's festival anthem, *Then Turn, O Pensive Soul, to God*. At the last concert of the series in April, Mr. Wallbank's own *Concerto Grosso for String Orchestra*, was given its first performance, and Alec Rowley's *Fantasia for Strings* was also played. A second series began in June, with the first performance of Edmund Rubbra's *English Mass*.

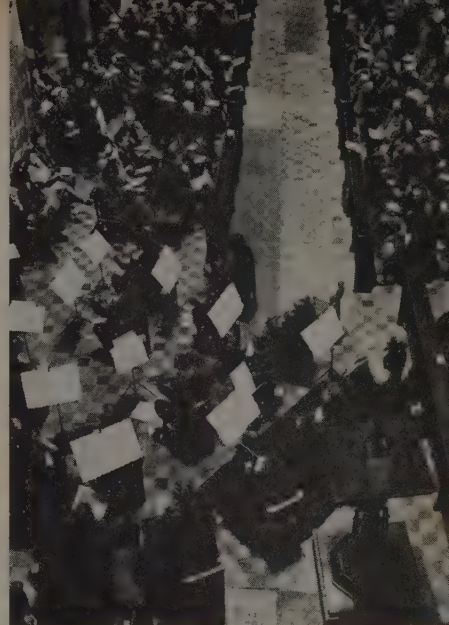
The performers have included Harriet Cohen, Mark Raphael, the Boyd Neel String Orchestra, the Riddick String Orchestra, and the Choir of St. Matthew's Church, Northampton.

St. Bartholomew's the Great is world-famous as one of the few perfect relics of Norman architecture. It was visited before the war by thousands of tourists from Europe and Asia, America, and the British Dominions. During the war, hundreds of American soldiers came to see it, interested particularly in the Lady Chapel, where



The noble arches of an 800-year-old church, where music has resounded for generations,

form an impressive setting for the Riddick String Orchestra of London.



British Information Services Photos
The old city church, with few parishioners, still brings beauty to multitudes.

Benjamin Franklin worked as a journeyman printer. They listened with interest as Mr. Wallbank told its history.

"After the suppression of the monasteries, in 1539, the Lady Chapel was sold to Lord Rich. He gave it to Mary Tudor in 1555, and it was subsequently converted into two dwellings. In 1714, one of these dwellings was held by Roycroft, the printer to whom Franklin was apprenticed. It was not until 1899 that the chapel was restored to its rightful purpose."

"The church was not hit during the war," reports Mr. Wallbank, "although it frequently rocked from nearby bombs. Our worst incident was in 1944 when a flying bomb damaged the roof and blasted doors and windows. Our choirboys were evacuated at the beginning of the war, but a few of the choirmen, some of whom have sung here for many years, came Sunday after Sunday throughout the bombing." During the blitz and the period of flying bombs and rockets, Sunday services continued, as they have at St. Bartholomew's without a break for more than eight hundred years. The church is still shored up in places with bricks but these are soon to be removed. With the added factor of the concerts, St. Bartholomew's may become in the future even more a place of pilgrimage.

"I want to make it clear," said Mr.

Wallbank, "that this is no stunt. I would rather call it an act of praise. A church in the City of London is not like any ordinary parish, since most of the thousands who work in the city by day live in the outer suburbs and worship there. I have only fifty parishioners at St. Bartholomew's; therefore there is time to put the church to other good uses and to make its beauties known to a wider audience though its primary purpose is still, of course, its ordinary services. These concerts, which we are giving in coöperation with the Arts Council of Great Britain, are non-profit making. We charge a small admission fee to cover expenses of heating, lighting, and so on, but I have had not one complaint about this charge for admission. The concerts are held at six o'clock, a time when the church would normally be closed, so there is no question of keeping out anyone who wants to come in for prayer or private meditation."

With the concerts and the end of the war, a new era has begun for St. Bartholomew's. As he looks ahead, Mr. Wallbank also thinks of the church's founder, Rahere, Court Jester to King Henry I. "He too was a musician," he says. "I think he would have approved our plans."

*General Convention Meets in Philadelphia
September 10-20, 1946*

Jewish GI Puts Little Peg-Leg in Mission School

AN American truck on the Burma Road some two hundred miles west of Kunming struck a little Chinese girl not long ago, crushing her leg. She was taken to the nearest Army hospital, where the leg was amputated. After several weeks, there came the question of returning her to her home.

The hospital staff, one Jewish sergeant especially, had become fond of her. Although he himself has five years more of school ahead of him, he has charged himself with her education, including college.

The child is now ten years old, entirely illiterate. The sergeant wants her brought up under Anglican auspices. He brought her to Kunming to Bishop A. A. Gilman of Hankow. He and Mrs. Arthur Allen took her to a good boarding school in the country, and if all goes well, she will be moved to St. Hilda's when that school returns to Wuchang.

Mrs. Allen writes, "We saw little Peg-leg happily established and kindly treated by her schoolmates, a healthy happy-looking tot. The Jewish sergeant is an awfully nice fellow. It will not be easy for him to keep up her support for all the years he has pledged, but he certainly is entering into it in a fine spirit."

Scion of Viceroys is Christian Leader

RICHARD BIEN IS ACTING PRESIDENT OF HUA CHUNG COLLEGE

CENTRAL China College's acting president during the absence of Francis Wei in this country has been friendly, youthful-looking Richard Bien, dean of the Yale-in-China School of Science in the college. With his young wife and twelve-year-old son, who help to make his home a social center on campus, he lives in a big Chinese house, in which he has rented four rooms from a wealthy Chinese businessman.

Every weekday morning, after the breakfast which he helps his wife prepare, he goes off to his laboratory and lecture room where he spends the day, except for an hour for lunch. At five he returns to draw from a primitive well water for household use, feed the chickens, and putter at odd jobs at his wife's bidding. Six-thirty finds him once more at his laboratory for an evening of tiring but gratifying work.

Such is a typical weekday for Richard Bien. Busy as he is, however, he always has time for people. He and his wife have come from a background which emphasizes the individual's responsibility toward society. Each of his parents is one grandchild of a Chinese viceroy, on his mother's side, the brother of the famous Li Hung-chang. His father is now the general associate manager of the Bank of China. Mrs. Bien is the daughter of Dr. C. Y. Wang, a world authority on antimony and tungsten, now technical adviser and research director of Wah Chang Trading Corp.; his books have been published both in this country and in England. Her uncle is Wang Chung Huei, a former judge at the International Court at the Hague, several times premier of the Chinese National Government, and now Secretary in Chief of the Supreme Council of the National Defense.

This challenging heritage Mr. Bien lives up to with a jolly, friendly air which has brought him popularity with

both faculty and students and with people in all walks of life throughout his career. Educated in Anglican schools in China, he came to the United States to take his Bachelor's degree in 1923 at Brown University. After two subsequent years of post-graduate work in physics at Harvard, he returned to China in 1925 to become a professor in the National Northeastern University in Mukden and, in 1931, to join the faculty of Central China College. The following year he returned to this country on leave of absence to work for his D.Sc. in physics at Massachusetts Institute of Technology, which he received in 1935. After that he returned to Hua Chung as head of the department of physics, serving several terms as dean of the school of science.

His background is broad and his interests range correspondingly. He is a keen student of literature, both Chinese and English, and frequently indulges a lively appreciation of music and painting. His scientific skill speaks for itself. With all this, there is a

touch of the mystic in his nature; "a scientific mystic with artistic tastes," is Francis Wei's description of him. With his characteristic modesty, he takes a back seat where religion is concerned on campus. When his turn comes to lead the service of Morning Prayer on Sundays in the college chapel, he usually preaches a doctrinal sermon, with all the force of a good speaker, in which the logic of his thought applies Christian principles to problems of the world today. He has long been a conscientious member of the Sheng Kung Hui.

The key to his approach to human relations is his devotional faith. His gentleness is always apparent, a quality which draws many students to him, as dean, with their personal problems. Although strict academically, he makes every effort to help them. It is almost impossible to hurt his feelings or strike from him an unkind word about others, for his nature is essentially forgiving, magnanimous, refined—the Chinese temperament, no matter how drawn to the Western way of life. His has been the happy facility of merging some of the best qualities of the West with the culture of the East.



Through today's students, modern scientific knowledge will play increasing part in China's future. Paul Guilletette.

"Boys who were hungry, cold and in danger of moral corruption are now being sheltered, receiving food, warm clothing and instruction" at the Children's Home in Livramento, Brazil, reports a Porto Alegre newspaper asking State aid for the construction of an appropriate building for the home in order that a greater number of abandoned children may be sheltered. The home, founded and maintained by the Legion of the Cross, a Churchmen's association, is located in one of the best garden-farms of the city, and is functioning in all respects. The Rev. Otacilio M. daCosta directs its work.



thirty-ninth Convocation of the Missionary District of Cuba in May
 together a large enthusiastic group of clergy, laymen and women.
 tion was held at Pan American Club, Cienfuegos (above).



Service for delegates and visitors attending con-
 vocation was conducted by the Rt. Rev. A. Hugo
 Blankingship.



p Blankingship with two newly ordained Cuban clergy (above). High-
 of convocation was presentation of United Thank Offering at an outdoor
 e held in shadow of ships loaded with sugar for European relief (below).

CUBANS CROWD CIENFUEGOS FOR CONVOCATION



The Church honored memory of Cuban patriots, who
 were martyred for country's independence, at a service
 attended by veterans, members of convocation (below).



Missionary Teachers

Continued from page 19

character, it's a process of building from the ground up, and I need a solid foundation of my own on which to do that building."

"More theology, more Bible, more Church history," put in Helen Turnbull, director of Windham House. "More comparative religion, more understanding of the different Churches within Christendom. I wish I had

known more, when I began in college work, of how to work with groups—every Church worker ought to know everything possible about modern methods of personal counseling."

Well, the list could have continued through at least a week of afternoon teas: refresher training whenever possible, stenography, occupational therapy, psychology. Linguistics for the teacher who finds it impossible to work at all until the local language has been put into written form. Music, from

choir directing to playing the jewsharp. Amateur photography, for the sake of the editor back home who prepares the literature which helps to raise the funds for the support of the Church's work. Rudimentary medical training for the non-medical missionary. Training in postwar rehabilitation. Introductory rural sociology. . . .

We hasten to assure you that the Church does not insist that all its workers be top-flight in all of these skills. But it does expect in them an eagerness to snatch at every bit of learning which makes for greater usefulness on the job.

Grace Brady, of St. Paul's Church, San Diego, California, proves that such accomplished creatures do exist outside the dreams of mission boards. She is, first of all, a teacher, assigned in 1925 to the Missionary District of Shanghai. She served first on the faculty of St. Mary's Hall for girls and then in the English department of St. John's Middle School for boys. Her days were filled to overflowing. She taught Bible classes. She directed the choir and was its organist. She became a beloved counselor of her students, and they came eagerly to her home.

In 1941, impending war sent her home. She immediately went back to school and got her master's degree at the University of Minnesota. Next she was assigned as rural worker in Minnesota. Finally, she was a college worker in the student center of the University of Minnesota, and this summer will see her back in China, putting her new-found knowledge to good use.

The Church is proud of its teachers and of the trails they have blazed. It expects to need them until there are no longer ignorance and oppression in the world. If you want to be a teacher, if you want a job with unlimited opportunities, if you have imagination and pluck and a great love for young people, look no longer. The Church can use you!

THE REV. James W. F. Carman, who has been a National Council Field Officer since 1944, will become dean of Trinity Pro-Cathedral, Phoenix, Arizona, on September 1.

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Long Island Negroes

Continued from page 13

service. A joint executive board was created and plans worked out. The parish contributes three thousand dollars a year in the form of building and equipment. The agencies contribute twice that much in the form of staff. The administrative or over-all budget for a coordinating director, assistant director, janitorial service, and other expenses is contributed half by the Greater New York Fund, and half by individuals and groups.

The project has attracted considerable attention because of its coöperative nature. The board is interracial and the service non-discriminatory. Although the program has been in existence only six months it has already touched thousands of people and six or seven hundred children are involved in regular activities. Stuyvesant Community Center has already become the focal point of community life. All kinds of adult groups meet there and many volunteer their services. In all this activity the parish plays an important role. Its own groups have consideration in scheduling the use of space, its own parishioners have in their Church home any service they could wish for, and every communicant in St. Philip's has a sense of Christian service rendered.

There is one further effort which the Diocese of Long Island has stressed in Negro work—the strong position of the Church in favor of equal opportunity for all. Church people consciously participate in community-wide efforts to accomplish democracy such as the Fair Employment Practices Commission. They assume responsible leadership in this field. Through the diocesan department of Christian social relations, they support any constructive legislation which has equality as its goal. It is the Christian's duty to set a personal example, but it is also his duty to convert all society to Christ's standard. The Diocese of Long Island has made humble beginnings; larger tasks still lie ahead.

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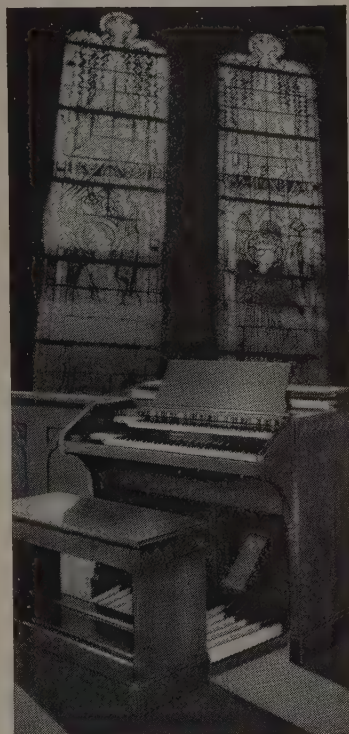
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*** DR. CHAS. W. KOLLER, President Northern Baptist Seminary, Chicago:** "This is a most helpful book. It has been my practice to require every member of the class in Senior Preaching to have a copy to use in connection with the class. Every professor who has mentioned the book in my hearing has done so in enthusiastic terms."

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Churchmen-cont. from p. 5


college has a responsibility to help them achieve a spiritual purpose in life."

The life story of Vassar's new president began in Lexington, Ky., in 1898. Her family, Southerners to the core, and Americans from Revolutionary days, lived on their farm, though Mr. Blanding was an internal revenue officer. The Lexington public schools educated her in the things of the world and the Church of the Good Shepherd in those of the spirit. In 1912 she was confirmed there by the Rt. Rev. Lewis W. Burton. Part of her free time was spent riding around with her country-doctor uncle on his horse and buggy calls, which led to her earliest ambition: a medical career. More time, though, much more time was spent around the Church of the Good Shepherd. "In Lexington," Miss Blanding recalls, "I did everything but preach in the church. I taught Sunday school. I was a member of the Girls' Friendly Society and finally an Associate. I sang in the choir, and played the organ for the funerals when the regular organist could not be present." And for ten dollars a month she yanked the bell ropes to summon the parish to prayer.

When her father died, while she was still in high school, she changed her plans to fit her means. First attending the New Haven (Conn.) Normal School of Gymnastics to prepare immediately for a position. Upon graduation she looked for an opening in a college. Refusing more lucrative offerings Sarah Blanding accepted an instructorship in the physical education department of the University of Kentucky on condition that she could attend regular classes in the mornings. "I'm a horse trader by nature," she says; and she made a good trade.

Just before she was to graduate the University asked her to be its Dean of Women. Only twenty-four, Miss Blanding thought herself too young and inexperienced, but finally consented for a six-month period so that her friend, the former Dean of Women, who had married the University's president, could have a wedding trip.

That was the Dean's first introduction to education as a vocation, and to



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Hess Photo

Sarah Gibson Blanding, Kentucky Churchwoman, unanimously chosen as the new president of Vassar College, breaks the college's tradition of men presidents.

Churchmen---continued

her surprise she liked it. She remained with the University of Kentucky until 1941, taking time off in 1926 to get her Masters Degree from Columbia and a course under Harold J. Laski at the London School of Economics. While at Kentucky she also taught courses in political science. In 1941, Cornell invited her to be Director of its College of Home Economics. Within seven months she was made its Dean, the first woman ever named to this position.

What plans she has in mind for Vassar she will not discuss, but any changes that take place will be made with the "consent, understanding, and participation of students, faculty, board of trustees, parents, and alumnae," since the new president feels that an institution's president is "only the first among equals." She has a reverent attitude toward teaching and a belief in education as the best means to man's real happiness.

"To inspire the young people of our country to assume the obligations of responsible citizens presents an unparalleled challenge to education and educators," is her contention. "Higher education will contribute to this objective in the degree that it graduates students with knowledge and understanding of the complex forces that operate in contemporary society and the desire to be active participating members of that society."

In appearance, Miss Blanding might seem austere with her plain, combed-back hair, and tall figure in tailored clothes. Her resolute mien relaxes, though, when she smiles, which is often, into a soft, frank expression which is disarming. This is the outward sign of the warmth of personality she embodies. Her personal magnetism has been great at Cornell. Who would not succumb to a college dean who on her first day strutted with dog on leash into her new home, a building where never before had dog dared to wag a tail? Within a few weeks dogs were as numerous there as faculty. A college dean who deigns to play a game of tennis when she wishes and plunges into cold lake waters when the spirit moves simply must be "human" in her students' eyes. And so she will be as Vassar's first woman president.



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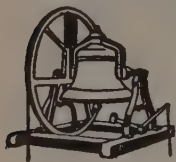
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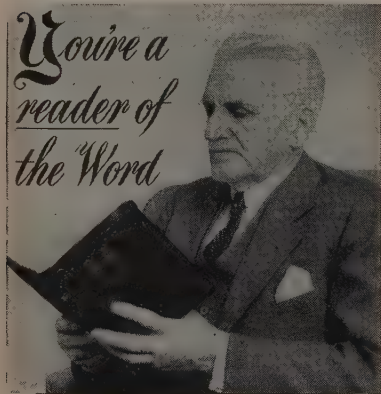


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A black and white photograph of a large group of people, likely a choir or a large ensemble, performing on a stage. They are arranged in several rows, with some individuals in the front row holding large, dark, rectangular objects, possibly shields or large sheets of paper. The background is dark, and the lighting is focused on the performers.

FIVE thousand Japanese recently attended "the largest Japanese Christian service since the war," according to the *Nippon Times*. The service marked the formal opening of the movement to rehabilitate Episcopal Churches in Japan. It was held in Tokyo, sponsored by the Diocese of Tokyo and the Brotherhood of St. Andrew, in a large hall loaned by the Army and adapted for this purpose by a G.I. stage crew from the Ernie Pyle Theatre.

"With the theme, Forward in Christ," said the *Times*, "the service was organized as the first concerted effort to reestablish the Episcopal Church in Japan." The stage was converted into a great cathedral sanctuary, altar in the center, surrounded by flowers. An orchestra sat to one side, with a choir of more than eighty men and women. Bishops and clergy sat on the other side.

The audience filled the hall and the galleries, stood in the aisle all down the side, crowded the entrances, and sat on the fire escape within earshot. All the nurses from St. Luke's Hospital were there in uniform for the first time in five years, as well as students from St. Margaret's School, St. Hilda's, St. Paul's Middle School, Junior Col-

JOHN G. WINANT, former Ambassador to Great Britain, (FORTH, July, 1943, p. 29), has been appointed American representative in the United Nations Economic and Social Council.

lege and University, and Central Theological Seminary.

Every Bishop of the Nippon Sei
Ko Kwei attended: Paul S. Sasaki,
Tokyo; Michael H. Yashiro, *Kobe*;
Todomu Sugai, *South Tokyo*; John
Onishi, *Mid Japan*; Timothy Makoto
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Mayekawa, *Hokkaido*; Timothy Naka-
mura, *Tohoku*; and Jiro Sasaki,
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Summer Conferences

- 9-18 National Episcopal Conference on Rural Church Work and Town-Country Leadership Summer School, University of Wisconsin, Madison
23-24 Lambeth Consultative Group, London, England

AUGUST

- 4 Church of the Air. Columbia Network, 10:30 a.m. E.D.S.T.
4-7 International Conference of Church Leaders on Problem of World Order, London, England
15-25 Retreat for Women College Workers, Bernardsville, N. J.

SEPTEMBER

General Convention

- 1 Labor Sunday
4-6 Conference of Church Workers Among Colored People, St. Thomas' Church, Philadelphia
5-7 National Council, New York
6-8 National Convention, Brotherhood of St. Andrew, Philadelphia
8 Church of the Air. Columbia Network, 10 a.m. E.D.S.T.
10-20 General Convention, Philadelphia
Triennial Meeting, Woman's Auxiliary, Philadelphia
14-15 National Youth Convention, Philadelphia

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Chinese Elected Bishop

THE Rev. K. T. Mao, principal of Soo-
chow Academy and priest-in-charge of
Grace Church, Shanghai, has been
elected Assistant Bishop of Kiangsu
(Shanghai). A native of Sunkiang,
Mr. Mao attended St. John's Middle
School and was graduated from the
School of Arts and the School of
Theology of St. John's University,
Shanghai. He was ordained to the
diaconate and to the priesthood by
the late Rt. Rev. F. R. Graves. He
first went to Soochow Academy in
1930 and has served with a record of
distinguished success.

The Bishop-elect will visit the Unit-
ed States before his consecration,
probably in the early fall.

General Picks Own Welcome

WHEN Junction City, Kansas, was
preparing a welcome home party for
its native son, Lieut. Gen. John Clif-
ford Hodges Lee, the committee wired
the General asking if he wished any-
thing to be included on the agenda.
The General promptly wired back that
he would like to attend the Holy Com-
munion in his old parish, the Church
of the Covenant. Accordingly, the day
of welcome began with a Communion
service, celebrated by the rector, the
Rev. Samuel A. McPhetres.

During the war Gen. Lee, who com-
manded the Services of Supply, as
General Eisenhower's aide, personally
distributed more than nine thousand
Forward—day-by-day pamphlets to
his men (FORTH, December, 1944, p.
23). The General is now on active
duty as Commanding General of the
Mediterranean theater of operations.

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"We have much enthusiasm expressed by people when they saw a recent issue of FORTH," writes the Rev. Leo Maxwell of the Church of the Good Shepherd, Allegan, Michigan, in placing a group order. "Your magazine constantly improves and certainly is a pleasure to read." Mr. Brown's church now has one hundred per cent subscription coverage.

Three stars go to St. Paul's Church, Pekin, Illinois, which has renewed its one hundred per cent subscription list to FORTH for the third year. In Prescott, Arizona, members of St. Luke's Church, of which the Rev. David C. Trimble is rector, are receiving FORTH for the second year.

Latest additions to the Vestry Honor Roll are: St. James' Church, Wooster, Ohio; St. George's Church, Utica, New York; St. Stephen's Church, Louisville, Kentucky; St. Alban's Church, Columbus, Ohio, and St. Paul's Church, New Smyrna Beach, Florida.

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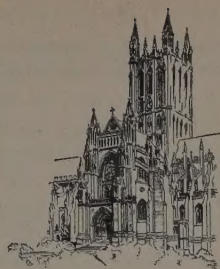
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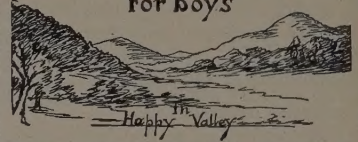
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